

# HOW BILLY SUNDAY ORGANIZES TO FIGHT AGAINST SATAN



The Plan of Campaign Is Not Unlike That of the Great Political Parties, With All the Precision of Big Business and the Team Work of Baseball

By JOHN WALKER HARRINGTON

**H**IGH in a tall, white tower at Madison Square is already established the headquarters of the army which Gen. Billy Sunday is to lead against the Kingdom of Satan.

The preparations for the great spring drive are already apparent; scouts come and go, the field of attack is being duly plotted and munitions are moving to the front.

Everywhere are the signs of efficiency and preparedness, for the organization of which the Rev. William Ashley Sunday, D. D., is the chief of staff and main strategist, is one of the most ably conceived and systematically led which this world has ever seen. It has the fine team work of baseball, the precision of big business, the enthusiasm of a crusade.

Considering its activity as a powerful agency for good, as a mechanism for bringing religion to all classes, there can be no doubt as to its efficacy. Its methods, its terminology, often give rise to differences of opinion. It is useless, however, to dispute concerning makers of taste or to discuss verbiage in the presence of a propaganda which has gathered hundreds of thousands of followers. As one who has been in touch with the work of Billy Sunday at various angles, I would write at this time only of its organization, which represents so much that is efficient under the guidance of a virile, active personality.

What is the equipment of Billy Sunday? He was graduated from Iowa high school and was for a time a student at the Northwestern University, near Chicago. He was ordained a Presbyterian minister in 1903 by the Presbytery of Chicago, and Westminster College in Pennsylvania made him a doctor of divinity. He knows a few things about divinity, and speaks correct and polished English in his ordinary life.

For seven years he played baseball and learned self-discipline, self-reliance, team work and the power of quick decision. To him came the faculty of framing sentences which everybody could understand. He was still on the diamond when he was converted.

He felt that he had a call to reclaim the lost men from their errors and he had no time to waste on that belief. He was getting a big salary. He relinquished it and went to work as a physical instructor for the Young Men's Christian Association in Chicago for \$83 a month.

For years he apprenticed himself to all kinds of drudgery connected with religious meetings. He learned every detail of Gospel work as it was done at that time and then started out in his own way to carry a message. His methods developed from a ripened and varied experience with life.

His theology is almost primitive. Yet it is so plain and so literal that it loses no motion. His is a direct current faith transformed into light by originality. It is the oldest principle of the art of discourse that the hearer must be made to feel that he is listening to the more it is likely to listen. The Rev. William A. Sunday goes to a new field only after the public mind has been well prepared to receive him. He first considered the idea of preaching in New York when he began his work as an evangelist a score of years ago. For the last half decade the question as to whether or not there should be a Sunday revival in New York has been much discussed. Within the last six months preparations have been made in several quarters for such a revival. An initial luncheon for people interested in the movement was given last December.

The Sunday methods utilize all means of capturing attention. The actor broaches his theme when he has made his appeal to what he knows of the audience. The actor has his entrance well heralded by word and cue; the artist kindles human

imagination and sympathies. The Rev. William A. Sunday is orator, actor and artist.

In addition he is a long headed man of affairs. He plans his work at least three years in advance. His campaign headquarters now are in Boston, where he and his family, personal and official, are living in one house on Commonwealth avenue. He is about to leave the Hub for Buffalo, where he will remain until his coming to New York on April 1.

For many months the business manager of the Sunday forces, George Marquis Sunday, son of the evangelist, has been getting in touch with every detail necessary to the meetings which are to continue for three months in New York. Most important of all is the money backing. A special finance committee is established in every city where it is proposed to have a revival. Here, following the custom, the expenses of the campaign are underwritten by men of wealth in the community.

As far as is known, however, there has never been a call for such funds in any of the cities where Mr. Sunday has been engaged. As a precaution, none the less, and as a matter of precise business, a well defined method is always followed. The finance committee sees to it that a suitable auditorium is provided. In New York a lease for the land needed has been signed and a tabernacle will be erected on the old American League baseball grounds at Broadway and 168th street. As a player with American League clubs Mr. Sunday often drew the plaudits of both grand stand and bleachers.

The problem which Dr. Sunday is to tackle here is the greatest one of his life. It will need large resources and ample facilities even after he has aroused the people.

The finance committee consists of Arthur M. Harris, chairman, E. E. Olcott, treasurer, George Arnold, George Gordon Battle, Edward B. Cragin, Edwin J. Gillies, Alexander H. Hadden, Mortimer C. Hewlett, Henry W. Jessup, William B. Millar, Jordan L. Mott, George W. Perkins, John D. Rockefeller, Jr., F. Robert Schell and James M. Enoch.

Many of these men are giving practically their entire time at present in providing the sinews of war. They may be seen daily going in and out of the rooms on the fourteenth floor of the tower of the building of the Metropolitan Life Insurance Company. Here are batteries of typewriting machines, maps, charts and plans. The hum of activity pervades the place.

Various branches of activity are already in progress, and from time to time there appears the official address of the evangelist, the Rev. James E. Walker, whose work is chiefly among the churches. It is the policy of Dr. Sunday to get the cooperation of all the Protestant bodies that he can. Although he advises converts of Catholic antecedents to go to the churches of their fathers, he has not as yet succeeded in making any direct arrangements with Catholic parishes. In some of the smaller cities he has succeeded in having all services discontinued at hours when he is speaking. This concentrates the interest of many of the Christian people of a community.

His advance representative has been in touch with the situation here and secured the approval of numerous denominations. Bible classes which focus attention on the campaign are now being formed. Everywhere is the evidence of systematic preparation for the coming of the head of the legion. The Rev. William A. Sunday learned long ago that nothing can be done in haphazard fashion; that good work in both the infield and the outfield is highly to be desired. In the tower headquarters is a room devoted especially to the enlistment of workers. When the tabernacle is ready and the preacher speaks there must be the trained helpers, familiar with the simple tenets of faith, who will be able to talk sympathetically and efficiently with the "trail hitters."

At least 800 of these workers are needed. They are now being trained by the Rev. Dr. Edwin A. Reigwin in the auditorium of the West Side Presbyterian Church, of which he is the pastor. Every contingency, every

kind of individual with whom the Sunday forces may come in contact is considered in advance. The worker is prepared to talk with the drunkard, the drug addict and the derelict.

The course of preparation, however, commits the trained worker to no set formula. It impresses upon him anew some of the plain truths of religion and enables him far in advance to search his own soul and strengthen his own religious convictions. Just as the representatives of a great business enterprise or a life insurance company are schooled in the handling of their customers, so are these volunteer assistants of William A. Sunday being instructed as to the most tactful methods of approach.

The story has already been told how last Sunday there came to the city 800 of the converts of the movement from Philadelphia, Syracuse and other cities, who gave their testimony in the churches as to the efficacy of Mr. Sunday's campaigns. All their goings and comings were directed from the tall white signal tower. They were well received, and in several of the Protestant Episcopal churches they were even invited as laymen into the pulpits.

In many communities the Episcopalians are not so readily in accord with the movement as other denominations. Since the evangelistic tendencies which developed so strongly at the last general convention at St. Louis they have evinced a greater interest. The earnest addresses of the advance guard of the trail had a marked effect in New York.

The next important move will be the prayer meetings, of which thousands are being held, beginning on February 13 and continuing through the meetings to the end of June.

At headquarters there are great wall maps of the boroughs of Manhattan and The Bronx. On the leaflets which are distributed throughout the churches and sent to many addresses appears the legend: "Prayer to God in the name of Christ brings power from God for the work in His name."

Dr. Sunday says in his foreword that the success of the entire campaign is largely dependent upon the thoroughness with which the prayer meeting work is carried out.

The organization for this work is very compact. The two boroughs have been divided into twenty districts, of which fifteen are in Manhattan and five in The Bronx. Each district bears some local name, such as Plaza. It is divided into sections, which are called by letters, and the districts are divided into blocks or even smaller units where the blocks are large. The name block, however, is maintained for the groups.

Each block is considered as having sixty or more Protestant families, in charge of a block committee consisting usually of one man and two women. Thus on the records of the organization it would be set forth that a successful and well attended prayer meeting was that of Plaza-O-L-E. One of the first meetings in the Plaza district will be at the home of John D. Rockefeller, Jr.

The prayer meetings are to be held in houses and apartments, and they are to be transferred from one house to another. The directions are to go from house to house as much as possible, to divide their territory into sections according to the number of churches, and, if possible, to have the pastor of the church in each section as the head of the local organization. The district chairmen then, according to the official guide, "Convene, instruct and inspire" these chairmen.

The beginning of this phase of organization dates from last "Trail Hitters Day," when enlistment blanks were distributed among the churches. Volunteers were put to a cross on the enlistment blanks so that it might be seen whether they desired to aid in any of the following ways:

A. Open home for neighborhood prayer meetings.  
B. Lead neighborhood prayer meetings.  
C. Will serve on block committee.

In some of the churches in which there might be those who did not wish as yet to commit themselves fully to the movement blank pieces of paper were offered on which any who were, at least, interested might put down their names only.

The block committees in direct charge of the neighborhood groups are especially centres of inspiration in the Billy Sunday campaigns. Often to them go those who have hit the trail in other cities. The report cards of these meetings are filled out and sent to headquarters. If there is a lack of interest shown special efforts are made to develop inspirational services.

Long before Mr. Sunday appears in person, probably in five thousand feet throughout the city the preparations for his coming are not only providing enthusiastic workers but are spreading through the community the fact that the meetings are being held. The effect even of the sight of men and women going to and from these assemblies reaches all classes.

The work of preparedness is going on in many other directions. A choir of 2,000 voices will be needed and the preliminary organization work has already begun. By the time the first meeting is held there will be a great body of singers trained to the music of the Sunday hymn book who will help in the appeal of melody.

Dr. Sunday's own musical director, Homer A. Rodenheaver, of the sweet-toned cornet, takes charge of the sing-

ing with all the verve of a leader of a college celebration. He will be assisted by Robert Matthews at the piano and by George Ashley Brewster, tenor soloist. No note either sung or played, but has skilful and efficient direction.

To keep plenty of music in reserve arrangements are now under way for the training of 6,000 persons in Billy Sunday hymns so that there will always be fresh voices on the singing line.

These preliminary activities of the Sunday cohorts will reach into every home in the city. The boys and girls will be interested through one division of trained workers. Speakers will appear at the large factories and shops to address the employees at noonday meetings. So well adjusted is the machinery for the purposes for which it was organized, so carefully has it been built up through long experience, that it is now well nigh perfect. And yet, well planned and well adjusted as it is, the system is not permitted to drag. At every new development in religious work it receives a careful examination. There is always room for improvement and growth.

When it has been decided that Dr. Sunday is to come to a city one of the first steps is for the management to get a whole house or two furnished for the occupancy of him and his party. In such cities as Philadelphia and Boston and Pittsburgh the quarters have been especially elaborate.

The entire staff and household consists of thirty persons, including the servants. The party even carries its own cook and waiters, because once a

campaign is in full swing even the household must be conducted with as little friction as possible.

The tabernacle has been duly built by the time Dr. Sunday reaches a city and under the supervision of his own tabernacle builder, J. H. Spicer. When it is ready Mr. Spicer goes elsewhere and turns over the tabernacle to the custodian, Albert Paterson.

The other members of the organization attached to Dr. Sunday's headquarters besides those mentioned are, Isaac Ward has charge of the shop meetings, assisted by William Asher; Miss Frances E. Miller is director of women's work; Miss Grace Saxe is chief Bible teacher; Miss Alice Miriam Gamlin directs the boys' and girls' work; Miss Florence E. Kinney is assistant Bible teacher and a worker among the students; Miss Jean B. Lamm is a Bible instructor, and Miss Rose M. Fetteroff is a special worker among the young people.

Back of all the details is the stimulus of Billy Sunday himself, without whom even so well contrived an organization would lag. The work which is required of the main factor himself is prodigious.

The Whitefield of Winona gets some rest in the summer time, but when the campaigns are on he works with an energy which seems terrifying to persons of less robust physique. He keeps in good condition by maintaining the vigorous exercise of his earlier years. Mrs. Sunday, familiarly known as Ma Sunday, accompanies him on his campaigns and sees to it that he gets sufficient rest and food. In the hurry and excitement of the campaigning

against the devil there come periods when the evangelist is left entirely to himself while the organization closes in around him. Whether in the heat of conflict or in the bivouac of life, it is always on the alert.

The question has often been raised as to how much of the work of the Rev. William A. Sunday is permanent. It is hard to trace the results which flow from the movement accurately, because as closely knit as the working organization is, it does not seek to build up a sect or party. If it did that such is its efficiency that there would be no debate as to its power to maintain itself.

The converts are all on the Sunday card indices and distributed as much as possible among the churches. They are told to connect themselves at once with whatever faith they formerly held or are recommended to some perma-

nent church home. The records of the parishes in the large cities show that some of their most zealous members came in with the Billy Sunday campaign.

That two handed order of Christian fraternity, the Stonemen of Philadelphia, which is growing rapidly, had its origin in Philadelphia in an effort to maintain an organization which would retain the initial impulse of the Sunday movement. The testimony of the hundreds of "trail hitters" who visited this city shows how thoroughly the effects of the Sunday campaigns have persisted in several American cities.

Well organized as is the typical campaign, it is intended essentially as an auxiliary to the regular churches. That intent must be taken into account in considering the permanent effects of the ministry of the Rev. William A. Sunday.

## NEW LITTLE STORIES ABOUT THE BIG OLD TOWN

**N**OTHING fills the Brooklynite with the same quiet pride that a number of visits to New York will produce. To be able to recount with respect for the truth so many excursions during the course of a week puts the heroine on a pedestal of renown which all her companions envy. It is usually in this way that the thing begins.

"My family," she says with a self-deprecatory giggle, "tell me that I ought to live in New York. I was over there eight times last week! Just think of that! And on Saturday I made three trips there and back! It happened that I had to go over to the dressmaker in the morning, then there was a lunch at home and afterward we went over to the matinee. I had to dine that night in New York, so there was nothing to do but come back home and dress. So that night I crossed the bridge for the sixth time in one day!"

She was of course the centre of the party. The rest of the home keeping Brooklynites had no story like that to tell. They were silent.

"Singular," said the New Yorker to whom she had directed this conversation that had the effect of silencing all the rest of the guests, who were from Brooklyn and were trying to think of some way in which they could bring themselves back on the map. "Singular! Brooklyn is so proud of its visits to New York. I never knew of but one New Yorker, however, who made a trip to Brooklyn in all my acquaintance and he was never heard to speak of it."

"Only once in Brooklyn during all his lifetime!" exclaimed the lady who was still the centre of interest on account of her many visits to New York and felt therefore that it was she who should hold up the conversation.

"I didn't say anything about his lifetime," answered the New Yorker dryly. "His family had a lot in Woodlawn."

It may be more or less the fashion just now to decry the artistic influence of Washington Square, although more than one uptown architect, not to mention a score of well known decorators, has followed the example of the village artists in selecting the color which is to play no less an important part than supplanting the prevailing "French gray" of recent years. This shade of gray came into vogue with the ascension of the overwhelming influence

of eighteenth century ideals in decoration. It was so overdone that the revolt against it was not to be defeated, however influential the artistic sponsor of this scheme of decoration. There simply had to be something else this winter. The decorators wavered.

In the meantime the painters and decorators of the village had been working on a scheme which had orange as its foundation. They were painting orange everywhere. The color is as significant to the Washington Square decorator as the snow white panache of Henry of Navarre! And it is, moreover, the color which has succeeded French gray as the modish tint for all interior decoration uptown—even in the offices of architects that shudder at the mention of Washington Square art.

"One need not remember all the old cooks in New York," he said, petulantly pouring the thin brown liquid out of the spoon into the plate "to regret the passing of what used to be a delight—especially to those of us who came here from other cities. I refer to soup a la Reine. When I first became acquainted with this delectable compound it combined all the pleasures of a tasty onion, rich beef juice and the delicate blend of grated cheese and toasted rolls. But in those comparatively recent days the soup was made as a distinct dish."

"And what happens now?" Into the ready stock the chef cuts a few slices of onion. It boils for a few minutes or may even only be warmed. Then the toast goes in. What a mere shadow of the former dish when all the ingredients were cooked together and it was difficult to decide which was in reality most efficacious in transporting the soul of man to the gates of Paradise! But the present substitute is a wretched imitation!"

The new arrival was feeling in excellent health. But even that happy state did not prevent him from shuddering at the recommendation of the hotel clerk. He was a rosy checked and cheerful little soul and he loved to tell of the comforts of this old fashioned place in comparison with the hard and commercial spirit of the spankled caravansaries of more recent growth.

"Why, there is nothing we do not think of for the comfort of our guests here," he said beaming with pride. "Do you suppose that we would overlook anything that would make you happy? Why, if you died here we would not put you out of the house just as they do in most places. Not a bit of it! We wouldn't worry you at all. We let you stay here just as long as you want, even days."

Even the hospitality of the old hotel knows a limit, and which the clerk had almost overlooked.